

precede and follow, as (a man) throws
out his feet
(alternately in walking).¹

16. The hero INDRA is renowned;
humiliating
every formidable (foe), and repeatedly
changing the
place of one (worshipper) with that of
another; INDRA,
the enemy of the arrogant, the
sovereign of both
(heaven and earth), calls again and
again (to en-
courage) the men who are his
worshippers.

17. INDRA rejects the friendship of those
who are
foremost (in pious acts), and, despoiling
them, associates
with (their) inferiors: or (again) shaking
off those
who neglect his worship, INDRA abides
many years
with those who serve him.

18. INDRA, the prototype, has assumed
various
forms, and such is his form as that which
(he adopts)
for his manifestation :² INDRA, multiform
by his illu-
sions, proceeds (to his many
worshippers), for the
horses yoked to his car are a thousand.³

19. Yoking his horses to his car,
TWASHTRĪ* shines
in many places here in the three worlds:
who (else),
sojourning daily amongst his present
worshippers, is
their protector against adversaries?

¹ That is, *Indra*, at his pleasure, makes the first
of his wor-
shippers the last, and the last the first.

² *Indra* presents himself as *Agni*, *Vishnu*, or
Rudra, or any
other deity who is the actual object of worship,
and is really the
deity to be adored: he is identifiable with each.

³ His chariots and horses are multiplied
according to the
forms in which he manifests himself: agreeably to
the *Vaidāntik*
interpretation of the stanza, *Indra* is here
identified with *Para-*
meswara, the supreme first cause, identical with
creation.

* *Sayana* regards this name as, in this place,
an
of *Indra**
appellative